

Namo tassa Bhagavato Arahato Sammasambuddhassa

Self identity Beyond the concept (Dhammānupassanā)

Paññatti is sammuti- saccā (Conventional concept)

Paramatthasaccā comprises the ultimate dhamma- Citta, Cetasika, Rūpa and Nibbāna

Conventional truth is called SammutiSaccā in Pāli. Sammutti means just common concept or common agreement SammutiSaccā is also called Paññatti , and is translated as concept.

Nāma – Paññatti means name – Concept, of just names given to objects There are thousands of

Nāma- Paññatti or names that make the objects or things known. Attha – Paññatti – is the things concept is the object conveyed by the name.

Paramatthasaccā beyond Paññatti.

Paramatthasaccā in Pāli is Ultimate truth, real and they are not illusions – eg; What we call a man or a woman, or a car, or house is illusion. It is not a real thing. But what is the component contained in these things.

There are Four kinds of Paramatta-saccā (Ultimate Truth).

1. **Citta** – Consciousness
2. **Cetasika** – Mental states
3. **Rūpa** – Matter
4. **Nibbāna** – The state of freedom from attachment

Citta, consciousness, is awareness of object.

There are 89/121 types of consciousness in Abhidhamma. It is synonymous with Viññāṇa and Māna. Citta can be classified according to the plane where it arises, type, associated Dhamma, promptitude, Jhāna, object receives and magga.

➤ Kāmāvacara– 54 Citta

1. Akusala – 12 Citta (8- lobhamūla, 2-dosamūla, 2-mohamūla)
2. Ahetuka – 18 Citta (7- akusalavipāka, 8-kusala vipāka, 3-kriyā)
3. Kāmasobhana - 24 Citta (8-kusala, 8-vipāka, 8-kriya)

➤ Rūpāvacara – 15 Citta (5-kusala, 5-vipāka, 5-kriyā)

➤ Arūpāvacara – 12 Citta (4-kusala, 4-vipāka, 4-kriyā)

➤ Lokuttarā – 8/40 Citta(4/20-magga, 4/20-phala)

Altogether – 89/121 Citta

Classification of Kāmāvacaracitta

1. **According to feeling:**

Citta associated with pleasure 18
 Citta associated with happiness 1
 Citta associated with displeasure 2
 Citta associated with pain 1
 Citta associated with neutral feeling 32

Total 54

2. According to type:

Kusala	8
Akusala	12
Vipāka	23
Kriyā	11
Total	54

Classification of Rūpāvacara

According to the five jhānas stages multiplied by the three types, kusala, vipāka and kriyā.

1. The first jhāna that is constituted by vitakka, vicāra, pīti, sukha and ekaggatā.
2. The second jhāna that is constituted by vicāra, pīti, sukha and ekaggatā.
3. The third jhāna that is constituted by pīti, sukha and ekaggatā.
4. The fourth jhāna that is constituted by sukha and ekaggatā.
5. The fifth jhāna that is constituted by upekkhā and ekaggatā.

Arūpāvacara – 12

The consciousness that mostly arises in the Arūpa brahmā world is called Arūpāvacara. Arūpāvacaracitta is basically classified into 4 types, according to object. Then, 4 multiplied by 3 types, namely, kusala, vipāka and kriyā, comes into 12.

Lokuttarā– 8/40

These three types of worlds, kāma, rūpa and arūpa, are called “loka”, meaning “mundane”. The consciousness that goes out from “Loka” or is higher than loka is called “Lokuttarā”, meaning “supramundane”.

Magga, the constitution of the Eightfold Noble Path, is classified into four. So, lokuttarācitta is classified into four according to magga.

Phala, the effect of magga, is also four, according to magga that is its cause.

Four Types of Magga and Four Phala

1. Sotāpatti Magga and Phala – Enters the stream of Nibbāna.
2. Sakadāgami Magga and Phala – Once-returner to the kāma world.
3. Anāgāmi Magga and Phala – Non-returner to the kāma world.
4. Arahatta magga and Phala – The cause of arahatta fruition
- 5.

Cetasika – 52 mental states

When citta arises, there are mental states that depend on citta. Those that have to occur depending on citta are called “cetasika”.

When citta and cetasika associated with one another, they have four characteristics:

1. To arise together,
2. To pass away together,
3. To have an equal object, and
4. To have an equal basis.

52-Cetasika is classified into three groups:

- | | |
|---------------------|----|
| 1. Aññasamāna group | 13 |
| 2. Akusala group | 14 |
| 3. Sobhana group | 25 |
| Total | 52 |

The universal Aññasamāna that associates with all citta further subdivided into seven.

1. Phassa = Contact
2. Vedanā = Feeling
3. Saññā = Perception
4. Cetanā = Motivation
5. Ekaggatā = One-pointedness
6. Jīvitindriya = Faculty of mental life
7. Manasikāra = Attention

The particular aññasamaña that associates with some citta is further subdivided into six:

1. Vitakka = Initial application
2. Vicāra = Sustained application
3. Adhimokkha = Decision
4. Vīriya = Effort
5. Pīti = Joy
6. Chanda = Wish to do

Akusala cetasika – 14

Akusala cetasika, “immoral mental state” is subdivided into 14:

1. Moha = Ignorance
2. Ahirika = Shamelessness
3. Anottappa = Fearlessness
4. Uddhacca = Restlessness
5. Lobha = Attachment
6. Diṭṭhi = Wrong view
7. Māna= Conceit
8. Dosa = Hatred, fear
9. Issā = Envy
10. Macchariya = Stinginess
11. Kukkucca = Remorse
12. Thina = Sloth
13. Middha = Torpor
14. Vicikicchā = Doubt

Sobhana cetasika – 25

The mental state that is with virtue is “sobhana”. The sobhana mental states are 25. They can be classified into four groups:

1. Sobhana-sādhāraṇa = Common to all types of sobhana citta
2. Viratī = Abstinence
3. Appamañña = Illimitable (Limitless, Boundless, Immeasurable)
4. Paññā = Wisdom

Sobhana-sādhāraṇa – 19

1. Saddhā= Faith
2. Sati = Mindfulness
3. Hirī= Moral shame
4. Ottappa = Moral dread
5. Alopha= Non-attachment
6. Adosa= Non-hatred
7. Tatramajjhataṭṭā = Equanimity
8. Kāya-passaddhi = Tranquility of mental factors
9. Citta-passaddhi= Tranquility of mind

10. Kāya-lahutā= Lightness of mental factors
11. Citta-lahutā = Lightness mind
12. Kāya-mudutā= Pliancy of mental factors
13. Citta-mudutā = Pliancy of mind
14. Kāya-kammaññatā = Adaptability of mental factors
15. Citta-kammaññatā = Adaptability of mind
16. Kāya-pāguññatā= Proficiency of mental factors
17. Citta-pāguññatā= Proficiency of mind
18. Kāya-jukatā= Rectitude of mental factors
19. Citta-jukatā= Rectitude of mind

Virati cetasika -3

Virati is a type of mental state that abstains from evil speech action and livelihood. It is classified into three:

1. Sammā-vācā= Right speech
2. Sammā-kammanta = Right action
3. Sammā-ājīva= Right livelihood

Appamaññā cetasika -2

Appamaññā is a type of mental state that has limitless object on which one must be practiced.

Appamaññā is divided twofold:

1. Karuṇā = Compassion
2. Muditā = Sympathetic joy

Paññā cetasika -1

Paññā is a mental state that realizes an object. It is termed Pāḷi, “paññindriya”, faculty of wisdom.

Rūpa :

Matter is termed in Pāḷi “rūpa”, because of transforms thorough the influence of adverse physical conditions such as heat, cold, etc.

Rūpa is basically classified into two types Mhābhūta and Upadāyartūpa

Mahābhūta - four elements (dhātu) They are:

1. Pathavī = the element of extension
2. Āpo = the element of cohesion
3. Tejo = the element of heat
4. Vāyo = the element of motion

Upadāyarūpa – 24

They are derivative of “mahābhūta”.

Pasāda- 5(sense organ), Gocara-7 (object), Bhava-2 (self-character), Hadaya-1 (heart), Jīvita-1 (jivitindriya), Ahara-1 (nutritive essence), Pariccheda-1 (space), Viññatti-2 (sign of body and speech), Vikāra -5 , Lakkhana-4 (characteristic)

Classification of Matter

It is ahetuka. It means avoidance of hetu

It is unable to perceive an object

Matter can not be eradicated by the “path”(magga),

Matter may be enumerated by their relation to the four condition as follows:

1. Kammaja: Matters that are born of kamma = 18
2. Cittaja : Matters that are born of mind = 15
3. Utuja: Matters that are born of heat = 13
4. Ahāraja: Matters that are born of nutriment = 12

The aim of the disciple of Buddha is to be liberated from saṃsāra and realize Nibbāna. To achieve the goal Lord Buddha has exhorted how to practice Vipassanā in detail Mahāsatipatṭhāna Sutta.

Buddha mentioned the importance to Satipatṭhāna in the mahāsatipatṭhāna Sutta about establishing constant awareness of four foundations of mindfulness.

Once, Enlightened One was staying among the Kurus at Kammāsadhamma.

The Exalted One spoke as follows:

This is the one and only way, “**ekāyano maggo**”, O monks, for the purification of beings, from overcoming sorrow, for the extinguishing of suffering, for obtaining the Path of truth and experiencing Nibbāna (liberation).

Practice of Vipassanā

There are the four foundations of mindfulness. It is ardent, awareness and clearly comprehending the four foundations: They are –

1. **Kāyanupassanā** - Mindful of the activities of the body.
2. **Vedanānupassanā** - Mindful of the feelings.

3. **Cittānupassanā** - Mindful of consciousness.
4. **Dhammānupassanā** – Mindful of mental factors.

At the end of each session, Buddha emphasized that the students should dwell on observing the phenomenon of Arising, Passing, and Arising-Passing away:-

1. **Samudaya-dhammānupassī vā viharati** (Arising)
2. **Vayadhammānupassī vā viharati** (Passing)
3. **Samudaya-vayadhammānupassī vā viharati** (Arising and Passing away)

In the practice of Satipaṭṭhāna, just awareness and knowing of the four foundations of mindfulness is not enough to remove our delusion. It is essential to understand *ti-lakkhaṇa* (three characteristics) of all phenomenon.

One must directly experience in ourselves;

Anicca - Impermanent

Dukkha – Suffering

Anatta – Selflessness

Constant thorough understanding of impermanence which in Pāli is known as *Sampajāna*.

This is the experiential knowledge of the reality as it is – *Yathābhūta-ñāṇa-dassana*.

When practicing Satipaṭṭhāna, One must practice with - *Ātāpi* (ardent), *Sampajāno* (pañña), *Satimā* (mindful), and *vineyya loke abhijjhā domanassam* (having removed craving and aversion towards this world of mind and matter).

Having known as they really are, the arising and passing away of the mind and matter phenomenon; the enjoyments of them; the danger in them and the release from them, the Enlightened One, O monks, is fully liberated and freed from all attachment.

(Dīghanikāya 1.36, BrahmajālaSutta)

Practice of Vipassanā

(Anupassanā)

I. **Kāyānupassanā**

Observation of Body

- A. *Ānāpānāpabbhā* (Awareness of Respiration)
- B. *Iriyāpathapabbhā* (Posture of Body)
- C. *Sampajānāpabbhā* (Constant Thorough understanding of Impermanence)
- D. *Paṭikūla manasī kārapabbhā* (Reflection on Repulsiveness of the Body)
- E. *Dhātumanasikārapabbhā* (Reflection of Elements)
- F. *Navasivathikapabbhā* (Nine cemetery Observation)

II. **Vedanānupassanā**

Observation of sensation

1. *DukkhaVedanā*
2. *SukhaVedanā*
3. *Adukkha-masukhāVedanā*

III. Cittānupassanā (Observation of Mind)

1. Lobha -8
2. Dosa – 2
3. Moha – 2

IV. Dhammānupassanā

- A. Nīvaraṇa Pabbam
- B. Khandha Pabbam
- C. Āyatana Pabbam
- D. Bojjhaṅga Pabbam (seven factors of Enlightenment)
- E. Catusacca Pabbam (The Four Noble Truth)

A. Nīvaraṇa Pabbam

1. Kamacchanda Nīvaraṇa
2. Byāpāda Nīvaraṇa
3. Thinamidda Nīvaraṇa
4. Uddhaccakukkucca Nīvaraṇa
5. Vicikiccha Nīvaraṇa

B. KhandhaPabbam

1. Rūpakkkhandhā (matter)
2. Viññāṇakkhandhā (Citta)
3. Saññakkhandhā (cetasika)
4. Vedanakkhandhā (cetasika)
5. Saṅkhārakkhandhā (cetasika)

C. ĀyatanaPabbam

1. Cakkāyatana - Rūpāyatana
2. Sotāyatana – Saddāyatana
3. Ghāṇāyatana – Gandhāyatana
4. Jivhāyatana – Rasāyatana
5. Kāyāyatana – Phoṭṭhabbāyatana
6. Manāyatana - Dhammāyatana

D. Bojjhaṅga Pabbam (seven factors of Enlightenment)

1. Satisambojjhaṅga- mindfulness of arising and passing
2. Dhammavijayasambojjhaṅga –Investigation of Dhamma
3. Vīriyasambojjhaṅga _ Effort
4. Pītisambojjhaṅga – Rapture
5. Passaddhisambojjhaṅga – Tranquility
6. Samādhi sambojjhaṅga – concentration
7. Upekkhā sambojjhaṅga - equanimity

E. CatusaccaPabbam (The Four Noble Truth)

1. Dukkhasaccā (The truth of suffering)
2. Samudayasaccā (The truth of origin)
3. Nirodhasaccā (The truth of eradication)
4. Maggasaccā (The truth of liberation)

The Results of the Establishing of Awareness

Lord Buddha exhorted- O monks whoever practices this four-fold establishings of awareness in exactly this manner *Ātāpī* (ardent), *Sampajāno* (*pañña*), *Satimā* (mindful), and *vineyya loke abhijjhādomanassam* (having removed craving and aversion towards this world of mind and matter) for seven years, he may expect one of two results: highest wisdom or if the awareness of a substratum of aggregates remaining, the stage of non-returner.

Let alone seven years practice or seven to one year practice; let alone seven months to one month; let alone half a month; seven days; should any one practice the fourfold establishing of awareness in exactly this manner, one of two results may be expected in him: highest wisdom or, aware of a substratum of aggregates remaining, the stage of non-returner.

It is for this reason that it was said: "This is the one and only way, O monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the extinguishing of suffering and grief, for the acquisition of the path of truth, for the realization of *Nibbāna*: that is to say, are the results of the fourfold establishing of awareness.

Reference:-

Mahāsatiṭṭhāna Sutta

What Buddha taught (WalpolaRahula)

DīghaNikāya I.36, BrahmajālaSutta

Abhidhamma Saṅgaha by Dr. Venerable Sayadaw Nandamālābhivamsa

Abhidhamma Sangaha by Dr. Venerable Sayadaw Silānandābhivamsa